Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

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MISCELLANY.

Progress of Unitarian Christianity.

The following judicious remarks appeared as a communication in the Christian Freeman of last week, under the well-known signature E.—The intelligence here given, respecting the progress of liberal principles in the western part of the State, must be gratifying to every friend of free inquiry and enlightened principles.

Mr. Editor,—

It is well known to you and your readers, that a great deal has been said, of late, of the decline of Unitarianism. Either from that common weakness of our nature, a proneness to believe what we strongly wish, or from a determination to adopt every possible mode of sustaining the popular prejudice against us—from some cause it has happened, that our opponents have been busy in circulating, if not manufacturing, reports the most unfavorable, as to the progress of our cause. Besides the amusing rumors and curious stories that have been in common vogue, I have known of several instances, in which individuals, whose opportunities of knowing the truth were not so limited as to afford any apology for misrepresentation, have made the most serious assertions and bold statements in relation to this matter, without the slightest foundation in truth.

I am sorry to believe that there are some Unitarians, or at least half Unitarians, weak enough to credit such things, and to be affected by them. It is a melancholy fact, that the religion of a great many is the religion of the *majority*. That this holds numbers to orthodoxy whom nothing else would hold there, must be evident to every one who has looked with but one eye upon the present state of the religious community. And that it is a source of trouble to some who have joined us, the minority, is equally apparent. They take the alarm at every addition that is made to the orthodox ranks, and appear to think, when they hear the loud note of triumph, that is always raised if a single individual abandons our cause and espouses the other, that the day of our downfall is indeed near at hand. The same fear and the same disposition to stand by the strongest, may be seen in this, which is matter of common notoriety! That many who have been liberal in places where liberality was in favor, or where nothing was endangered by it, assume quite the opposite name, and pursue a different course, when they find themselves in different circumstances—surrounded by those with whom liberality would not be a passport to favor. This is the case particularly with professional men, who depend very much on the favor of the multitude for support: and traders, likewise, some of whom have a most convenient way of securing both the many and the few, by dividing, where two are in partnership, and joining both ranks.

Now in all this there is much melancholy, and much mistaken policy. It is melancholy to see so much party leaning—sectarian religion—worldly, calculating virtue. It is melancholy in every view of it—as it betrays a want of principle, of true interest in religion, in the individual himself—as it puts a strong argument into the mouth of the unbeheving, and throws a stumbling-block in the way of the doubting—and as it endangers the future eternal well-being of all who allow themselves in it. Those who think more of Christianity than of any of its particular forms, more of religion than of party—must mourn over this sad picture, and be willing to make any sacrifice but that of principle, for the sake of showing and witnessing more real piety, and less cold, calculating, cringing policy.

But this is a mistaken policy, as well as a melancholy one. Mistaken, first, in this—that truth itself has almost always been with the *minority*. The history of the Church, and indeed of the world's advancement in every thing, would lead us to think that the many were much more apt to be in the wrong, than the few. It surely was so in the first days of Christianity, and long after: in fact it is so now, in the comparison of the Christian with the rest of the world. So that those who are resolved to be with the majority should become Pagan at once. And can any improvement be named in religion, or science, or any thing else, which did not begin with one or two, and have to contend for a long time with the prejudices of the multitude? But this is not all. This is a mistaken policy in another view—or else I am myself greatly mistaken. To my mind it is by no means certain that the orthodox have the majority even over the liberal party in our religious community. I speak only of New-England, and Massachusetts in particular.—And I repeat it—I think it a point by no means to be conceded, that the orthodox have the majority here. I do not mean that there are not more who avow themselves orthodox, than there are who avow the opposite opinions—and more who think themselves orthodox, than who think themselves Unitarian. My meaning is, and my firm opinion, that there is more of liberal than exclusive feeling in the community at large; more of the principle and essence of Unitarianism, than of the principle and essence of orthodoxy. Nor do I say this from any attachment to party, or any wish to gain friends to our cause—for I should heartily despise all who could be gained in this way, regarding them as enemies rather than friends. And it is evident, besides, that if my assertions and mode of reasoning have been just, and if the fact be as I state it, and be any argument at all, it will operate against us. No—I say it because I believe it—and because, viewing it in its cause and all its bearings, I rejoice in it.

I speak with the more confidence, from having had recently an opportunity of personal observation of these things—particularly in those western counties, where until within two or three years the Unitarian doctrine was hardly known even by name. Let any one now go over the counties of Hampshire and Berkshire, and he will be amazed at the number of Unitarians springing up every where—or rather lying quiet every where. Scarcely a town—I assert it without fear of contradiction—scarcely a town is there of any magnitude in either of these counties, in which there are not several, commonly many Unitarians, and those among the most intelligent, serious, and leading men. To mention a single *fact*, within the present season, Unitarian Associations for receiving and distributing Tracts have been formed in five important towns in Hampshire; and measures taken for their formation in seven or eight towns in this county and Berkshire. The reasons why this has not appeared before, and more been said of it, are chiefly these. 1. It is but very recently, that this faith has been preached and openly avowed in this region. 2. Men have held these opinions without knowing it themselves, i. e. without knowing that they were Unitarian opinions, or that they were held by any others. 3. Many have held, and still hold them, without daring to avow them. They think they are alone. They do not like to excite attention. They have been accustomed to think, that the minister and the church must rule, and it will not do to oppose them. Or, they say opposition would be of no use—it would make them many enemies, cost them many sacrifices, and do no good. These and other as obvious causes have prevented Unitarians from being known in this quarter. The great difficulty is, that they have no idea of their own strength. You may go from town to town, and find them in every place, but with very little knowledge of each other—their numbers or wishes—no mutual understanding, combination, or co-operation.

And this after all is the most pleasing view of this progress of truth—that it has been without concert or any foreign aid. It is wholly of native growth. It has come from the natural good sense and calm reflection of common minds—aided, no doubt, greatly by the exclusive and bitter conduct of those who have long held them in bondage. Hundreds at this moment are disgusted with orthodoxy, who yet know nothing better—and are fast passing into indifference and looseness of faith. I believe it has been the avowed determination of the clergy and their fellows, that the mountains should be the insuperable barrier, over which heresy should never be carried. And in their wisdom they have pursued the direct course to make what they deem heresy spring up of itself in the very midst of them. For this—while we sincerely regret that they should have so far departed from the Christian temper and rule—yet for this aid that they have rendered us in bringing about so desirable a result, we heartily thank them.

E.

Houses of Reformation—No. III.

The following article is one of the series of numbers on this subject which was commenced in this paper. It appeared first, however, in the Daily Advertiser of Friday the 16th inst.

To the city and State of New York belongs the honour of establishing the first of these inestimable institutions, where unfortunate children may be saved from ruin, and taught to "remember their Creator in the days of their youth." Since its commencement, 356 girls and boys have been its inmates; 167 now remain, viz. 132 boys and 35 girls, who are employed as follows: 47 at shoe making, 40 at cane chair bottoming, 33 making brass nails and plating, several at taloring, and the girls in domestic occupations. No one is suffered to be idle. The boys earn from 8 to 25 cents per day, which pays for their clothes and food. The health of the inmates has been very remarkable, as but one death has occurred. While the directors have had difficulties to encounter, and discouragements to try them, it is a delightful fact, that out of 189 who have been discharged and mostly bound out, the superintendent states that 9 out of 10 have continued to do well, and bear favourable testimony to this first experiment of the kind to reform the young who have gone astray from the right path. Judicious measures have been adopted to test the value of this institution, by obtaining information of the conduct of those who have been its subjects. The third annual report will soon appear, and, judging from the past, will be read with pleasure by all who feel an interest in the institution.

The New York institution has some very important advantages over that at South Boston, viz. suitable work shops, but especially, that of separate sleeping rooms. It seems so indispensable to have the inmates of such an establishment cut off from all opportunity of plotting mischief, recounting past deeds of misconduct, &c. that early measures ought to be adopted to obviate so serious an objection to the present building at South Boston; or, what is better, to erect one for the purpose, away from any connexion with the House of Industry; say on the city land on the neck, or any other suitable spot.

The good already effected by our institution is very encouraging. No one can visit it without feeling more deeply impressed with its value. Several have already been bound out from that institution, and, so far as is known, are doing well. How many boys do we daily meet in our streets, with no visible employment, growing up in ignorance and vice, who ought, in mercy to themselves and to society, to be sent to the House of Reformation. True, they may not have been detected in actual guilt; but is it not probable they will be, if they continue in a course of life so fruitful of crime. Society appears to have discovered at last the only sure way of lessening crime, and "robbing our penitentiaries," by providing (what ought more properly to be called houses of protection) Houses of Reform for Juvenile Offenders. It is indeed an objection to the present *name* of our institution, that it may have an unfavourable bearing on the character and prospects of those who may be sent there, and perhaps sometimes expose them to unpleasant remarks, or even unjust suspicions. Nothing of this kind should exist, as it can do no good, and may do harm. Every institution is in some measure affected by the name it bears, and though some who are sent to Houses of Reformation have been guilty of actual crime, many are sent there to be *saved from crime*, because neglected by parents, and travelling the broad road which must at last carry them to the State Prison. Let the name then be changed to something which will not convey to others the idea that all the children sent there are necessarily *criminals*, and thus save the *feelings*, at least, of those unfortunate youths who have thus been rescued from ruin. A recent circumstance will illustrate this point, and shew what impressions are associated with the name of a place. A clergyman conversing with the writer of this, remarked, "that he never had visited the House of Refuge, but conceived it to be an excellent institution for young *convicts*." It was suggested to him, that he ought not to call such youths "convicts." He replied, that he got his impression from the name of the institution.

It is understood that the Directors of the House of Reformation have recently adopted the plan of inviting the clergy of our city to officiate for a sabbath in the chapel of that institution, and thus give them an opportunity to know more of an establishment, which needs but to be known, to be greatly valued. It is hoped so judicious an arrangement will meet their hearty co-operation, and also be a means of exciting a deeper interest in the prosperity of the institution.

While iniquity abounds, and too many, alas, are led into sinful habits by the bad examples of vicious parents, or by being early deprived of their natuaal guardians, it is a cause of gratitude to the Parent of both rich and poor, that so many means are now in operation to promote the temporal and eternal welfare of the human family, and especially of the *young*. What with primary and other schools during the week, and the mighty influence of sabbath schools throughout our city, and the recent establishment of the institution at South Boston, every want for the instruction of the young appears to be met, *excepting one*, and that is, provision for those children who are *too old* for our primary, and not *qualified* for our grammar schools, and who are thus left to grow up in ignorance, and too often the prey of vice. Cannot something be done to remedy so serious an evil?

Every philanthropist, and much more every disciple of Him, who "though rich, for us became poor," and "who went about doing good," is in duty bound to contribute something of his time, money or influence, in aiding whatever is calculated to advance the welfare of his fellow-creatures here, and prepare them for that world where sin and temptation will never assail us.

RELIGIOUS INTELLIGENCE.

Copy of a letter from Mr. George Smallfield, Corresponding Secretary of the General Baptists in England, to Elder Simon Clough, of New-York, dated

Homerton, Hackney, July 3d, 1827.

My Dear Sir,—

In the hope of being able to forward the printed proceedings of the Assembly with this communication, I have delayed writing till I fear my letter may not reach you before the meeting of your United States' General Conference. Should this be the case, I shall very sincerely regret my delay. To be, if possible, in time for that interesting meeting, I have determined to send off this communication without waiting for the printing of the Treasurer's accounts, though they have at length reached me.

A few days after receiving yours of Nov. 30th, 1826, I summoned our Committee, who were much gratified at learning that you were shortly to make an official communication by desire of your General Conference. That official document reached me on March 10th, and had our General Assembly been held as early as you supposed it would be, I trust that you would have received my answer by this time. But our Assembly is uniformly held on the Tuesday in Whitsun week, whether it fall in May or June. (I would observe in passing, that the early General Baptists in England, fixed on Whit Tuesday for holding their Assembly, probably with the design of the different Associations reporting to it the number of those who had been baptized at Easter, a time at which it appears, from Ecclesiastical History, *baptisms* were numerous and general in the Christian Church. I, however, mention this hypothetically, for I lament that I have not as yet been able to procure the records of the Assembly for more than a century after its establishment.)

Your official letter was heard by our Committee with much pleasure. The reading of it in the Assembly excited suprise, joy and gratitude. The following resolutions were in consequence unanimously passed:—

"*Resolved*, That we have heard, with the liveliest satisfaction, the interesting letter received from our American brethren, and rejoice to find that there is so large a body of devout and zealous disciples of the Lord Jesus who are desirous of cultivating a friendly intercourse with us;—that the views they entertain of the being and attributes of God the Father, of the person and office of the *Messiah*, and of the means of man's salvation, are so accordant with our own;—that they agree with us in considering Christian baptism to consist in the immersion of those who repent and "believe that Jesus Christ is the Son of God;" that they are resolved to "stand fast in the liberty wherewith Christ hath made them free;" that while they disclaim all ecclesiastical domination, all *party-names*, they are desirous of proving, by a life devoted to purity and to the everlasting interests of their fellow-men, their right to the revered appellation of "Christians;" and we beg most cordially to assure them, that we are equally anxious with themselves to maintain an uninterrupted, affectionate correspondence, from which we hope mutual benefit for time and eternity."

"*Resolved*, That the Committee be requested to forward the foregoing resolution to our "Christian" brethren as early as possible, together with the Proceedings of this Meeting, and such additional information as they think may prove interesting to the 'United States' General Christian Conference'—the proceedings of which we respectfully intreat may be sent hither in time to be laid before our next Assembly."

These Resolutions will, I trust, fully satisfy you and your coadjutors, Messrs. Jones and Badger, as also the Elders and Representatives at your General Conference, and that both our Committee and our General Assembly place a high and justly merited estimate on a close and affectionate intercourse with your denomination. We see in your rise, progress, and present condition, abundant cause for devout gratitude to Almighty God that he has been pleased to crown your labors of faith and love with such abundant success, and we hope that your example will prove useful to our denomination, by stimulating it to renewed and more vigorous exertions in the cause of truth and righteousness. I have much pleasure in being able to inform you that copies of your letter are anxiously desired by some of the Unitarians who are not members of our body, and the Editor of "*The Christian Reformer*" has, with expressions of great satisfaction, consented to its forming the first article in the No. for this month. The history of your denomination will therefore be known wherever the *Reformer* is read, in the course of a few weeks, not only by those whose general opinions accord with yours, but by many who are in the habit of representing them as unfitted for *the poor—the many*—and as being altogether inadequate to the production of deep piety, and that purity of life and conversation by which the genuine disciples of the Lord Jesus should be characterized. Your denomination has demonstrated that an earnest concern for the glory of God, for the honor of the Redeemer, and for the everlasting interests of mankind, may be excited by a faith diametrically opposed to that for which its advocates have presumptuously claimed the exclusive title of *orthodox*. Without a leader, whose talents dazzled, whose wealth allured, whose political influence awed, or whose dogmatism and bigotry bewildered and terrified—without a learned ministry, whose elegant compositions charmed the ear, or whose eloquent addresses captivated the judgment—you have, simply with the aid of the *Received Version* of the Holy Scriptures, been enabled to put to silence the mystifiers of the most interesting and most awfully important truths of *divine revelation*, to bring thousands and tens of thousands to the belief of these glorious, purifying, and consoling doctrines which teach your brethren to view God as the great and gracious author of their existence, the source of all their present comforts and their future happiness,—and Christ, as the suffering, dying, risen and exalted Saviour of all repentant, and sincere, and persevering observers of his just and holy commands. Here, then, is the triumph of reason, purified by rays emanating from the source of truth and love, over mystery,—of an intelligible, animating, benevolent system of faith over one that baffles the understanding, depresses the spirit, contracts and annihilates the best affections of the heart, and teaches its advocates to anticipate the delight of beholding the nearest and dearest relations writhing in inexpressible, interminable agony, not because they *would* not, but because they *could* not believe what they did not understand, and which they could not find their Creator and Saviour required them to believe.

That your denomination has resolved to discard all *party names*, is, I think, wise, and will probably be attended with important benefits to the world. My own friends took the compound title of *General Baptists*, at a period when *General*, as opposed to *Particular*, presented the shortest means of vindicating the impartial love of the *Father of all* against the degrading and injurious representations of those who claimed him as exclusively theirs—and *Baptist* when it was incumbent on them to bear a protest against the preversion of a significant rite observed and enforced by the Holy Jesus, into a puerile ceremony for infidels to scoff at, and for priests to convert into a source of pecuniary advantage and spiritual domination over every indidual in the nation, from his birth to his interment. For generations the Assembly was, perhaps, the most vigilant guard of the sacred palladium of religious liberty in this kingdom. Efforts were occasionally made by Associations and individual Churches, to impose a creed on all who were admitted into connexion with it, or for the exclusion of some pastor or member who dared to think differently from any of his brethren: but wherever this attempt was made, it was met with firmness, and triumphantly resisted. The right of each *church to govern itself* was as zealously maintained by the Independents as by the General Baptists; but the right of each *individual* to *judge for himself*, has, as far as I am acquainted with the history of Independency, been uniformly denied. The man who could not say *Shibboleth*, as pronounced by the Assembly of Divines in the Westminster Catechism, was deemed a heretic, and subjected to reproach and excommunication. This persecuting course some of the General Baptists contended their churches and the Assembly ought to pursue wherever the doctrine of the Trinity, with its concomitants, was doubted or called in question. When the bigots (doubtless such unconsciously to themselves) found that their intolerance was spurned with a manly and holy indignation, they withdrew from the Assembly, as I stated in my letter to Mr. Potter. In this country, with a richly endowed Established Church, with numerous denominations, assimilating as nearly as possible in doctrine to that Church, and all pertinaciously obtruding on the notice of the public their just claim to the title of *orthodox*, it is not to be wondered at that the old General Baptists should be looked upon with supercilious disdain by those who had the great, and powerful, and sanctimonious—ready to applaud them for their intolerance, or for exhibiting practical proofs of their theological hatred. The opinions and practice of my brethren made war upon their creeds, upon their ceremonies, and upon their ghostly authority: and because they had the finger of scorn pointed at them, the Baptists have been too prone (as I think) to shrink into the obscurity which their opponents thought alone became them. Happy in the persuasion that they had Reason and Revelation for their guides, and rejoicing in the thought that the good of all parties were the objects of divine approbation, they have contented themselves with pursuing their almost noiseless course, and have thus permitted more zealous denominations to outrun them in their exertions, and thus to give a creed to the nation which robs the character of the Almighty Father of its most endearing features, which dishonors the Saviour, and imposes forms of church government, which violate the inalienable rights conferred on his members by the glorified Head of the Church. We cannot, therefore, cheer you, as you have cheered us, with the accounts of tens of thousands flocking to the standard of evangelical light and liberty. To the practical good effected by the virtues, in apparent opposition to the creeds of numerous sects in this country, I feel gratefully bound to bear a willing testimony. But so long as those creeds are predominant, I cannot anticipate that "the truth as it is in Jesus will run and be glorified." Reputed orthodoxy is, I firmly believe, the chief cause of the prevalence of infidelity—and until the sole Deity, the impartial love, and the unpurchased mercy of the Father Almighty—the capability of all who hear and obey the commands of the Lord Jesus, and the certainty, if they repent of past transgressions, and are sincerely and perseveringly obedient, of their

acceptance at the throne of mercy, are proclaimed to the world, the triumphs of Christianity over Infidelity, Judaism, Mahommedanism, and Heathenism, cannot but remain comparatively insignificant. May you, therefore, persevere in the sacred cause in which you have engaged, and may you prove as leaven to the whole world. Your denomination in America, like ours in England, may carry the gospel to *the many*, where the more learned Unitarians will not go to proclaim it. In Great Britain, the General Baptists, though ranking in learning with you rather than with their Presbyterian (improperly so called) brethren, have done, I think I am justified in saying, their *full share* in spreading the doctrine of the Divine Unity and Impartiality. From the commencement of the Unitarian Fund to the present moment, the Missionaries of the Fund, and now of the Association, have been almost exclusively General Baptists. Our churches have nurtured, and Unitarian wealth has sent forth Missionaries. This our brethren will not deny; and though some think us *weakly* ceremonious in perpetuating the right of Believers' Immersion, and others think we assume too much in claiming the exclusive appellation of "*Baptist*" while they "baptize their infants," I believe that there are not a few among them who would most sincerely rejoice to see our denomination as flourishing as "the Christian." In several instances, the open avowal of Unitarianism in our churches has led to their annihilation as Baptist churches; and this is, I think, justly lamented. Whether from your example, and from the regret occasioned by some churches having dropped their title of Baptist, efforts may be made for carrying on the great cause of truth and righteousness as distinct bodies rather than as a united body, I cannot at present venture to affirm. At all events, while I wish my brethren to remain firm in their principles, which I regard as founded on Scripture authority, I hope that they and the other Unitarians of Great Britain will allow no other strife to arise between them, than who shall most zealously endeavour to glorify God by extending the kingdom of his *beloved Son*, in "turning many from darkness to light, and from the power of Satan" (sin) to piety, purity, and righteousness, that they may be prepared to receive the gift of immortal life, through Jesus Christ our Lord.

Praying you to excuse my sending you so inadequate a return for your very interesting letter, and begging you to assure your Brethren at the General Conference, that they have the most affectionate regard and the most fervent prayers for the success of their labors of faith and love of my brethren, I subscribe on their behalf and on that of our Committee, in the bonds of our common faith,

My dear Sir, most truly and affectionately yours, GEO. B. SMALLFIELD.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, NOVEMBER 24, 1827.

A controversy of some warmth is at present going on, between the conductors of the Methodist Religious newspaper, (the Christian Advocate,) published at New-York, and the "Charleston Observer," a Calvinistic paper published at Charleston, S. C.—The Observer complains of Methodism as filled with "sectarian bitterness and intolerance," and given to "scoffing invective," against "Calvinists and Calvinistic sentiments." To this the Christian Advocate replies with some warmth, though with the same Christian spirit by which it is usually characterized. The reluctance which is felt at entering on the controversy, and the circumstances which compel them, in self-defence, to do it, are expressed in the following paragraph, from the Advocate of last week.

"It appears that some of our Congregational and Presbyterian brethren are settled upon driving us to defend ourselves, or permit them quietly to fill the minds of all to whom they can have access, with subtle and unkind prejudices against us. It cannot but be evident, that, if all they take the liberty to say of us, obtain credit in the minds of the people, in the light in which they represent it, it must have a tendency to excite a spirit of enmity which will forever prevent them from impartially examining our doctrines, or esteeming us as Christians."

The spirit of exclusiveness which is here complained of by our Methodist brethren, and the opposition which is made, to a free and independent examination of doctrines, is the same spirit and the same opposition which has long been manifested against Unitarians, by the same class of men. They seem resolved to have no peace with any who do not acknowledge their infallibility and supremacy. It is this exclusive and intolerant spirit, more than their erroneous doctrines, (bad as we think them) of which we chiefly complain. We believe it to be contrary to the Christian spirit, and subversive of some of the leading purposes of Christianity. And we feel it to be our duty, on all fit occasions, to tell them so, and to call them to a solemn consideration of the great iniquity of excluding from their fellowship practically good men for mere difference of speculation,—and thus defeating, as far as their influence extends, some of the happiest and noblest tendencies and purposes of our religion. The standard of goodness and test of piety which these men have set up, and to which all must conform, or be subjected to their reproaches and anathemas, is a wrong and unscriptural standard. The only true and scriptural test of piety is the *character*. "Men do not gather grapes of thorns or figs of thistles." He who lives the life and manifests the temper of a Christian gives the only evidence worth regarding that he is really a Christian,—that his heart and principles are right in the sight of God. And all the pretensions in the world to piety and correctness of faith, are but solemn mockery, so long as a spirit of intolerance is cherished, and the temper remains unsanctified and unsubdued.

Public Worship. To the inhabitants of cities, more perhaps than to those who reside in the country, the public services and instructions of the sabbath are important.—In cities, the pressure of business, the cares of domestic life, and the various interruptions which necessarily result from the state of society, leave but little time for religious studies. And unless a taste for such studies has been formed in early life, there are but few, who, during the period of engagement in active business, give any other time than the sabbath to the acquirement of religious knowledge, or the cultivation of religious affections. To the public services of the sabbath, they are principally indebted for their religious attainments. How important, then, to the religious welfare and progress of the community, that we have a well-educated, enlightened and pious ministry—men, who are not trammelled by the prejudices of education, or by any prescriptive requirements of associated religious bodies—men, who can bring out of their treasures things new and old, and who fear not to declare the truth, whether men will hear or forbear.

Men of religious principles and taste, residing in the country, probably devote more time to religious reading than those residing in cities. Their local situation subjects them to fewer interruptions; and having less facilities for the enjoyment of social intercourse, they supply the want by a resort to books.

It is believed, however, that the taste for religious reading has greatly increased, and is increasing, both in town and country.—The proportion of reading men and women, among those who hold a respectable standing in society is so great, that a man cannot neglect the leading publications of the day, without subjecting himself, at times, to severe mortifications. This is a good indication, and it cannot fail to give essential aid to the important and valuable labors of our enlightened religious teachers.

NEW UNITARIAN PERIODICAL.

We have just received the first number of a new religious periodical, published at New York, entitled "THE UNITARIAN, *devoted to the statement, explanation and defence of the principles of Unitarian Christianity.*" It is in a duodecimo form, and contains 56 pages. The following are the titles of the articles: 'Unitarian Belief—Vital Religion—Scripture Illustrations—Unitarianism in Ireland.' We have read the whole number with great interest and satisfaction, and cordially recommend it to our readers. The first article is a plain and powerful exposition of Unitarian principles, and if it may be regarded as a specimen of the future character of the work, we welcome it as an able auxiliary in the cause of Christian truth. We rejoice at its appearance in the commercial metropolis of the country, whence, by innumerable channels, it may be borne to the remotest parts of the land. For the information of the reader, we subjoin the

ADVERTISEMENT.

The work, of which the first number is now presented, will be issued at irregular intervals during the present winter. It will be printed uniformly, on good paper and with a new type.—A title-page will be furnished, at the end of the season, for such as may wish to preserve their numbers in a volume. The numbers will be of various sizes, according to the quantity of matter which the editor may find leisure to prepare.—Subscription papers are not offered; but the work, as it shall appear, will be for sale at different shops in the city, with the price of each number printed on the cover. As it is intended that the numbers shall be small, not exceeding thirty or forty pages, such as the editor himself will be able to fill, with the occasional aid, he hopes, of a few friends, communications to the work are not solicited. Valuable extracts of important works may sometimes be given in the place of original matter. If the sale should be such as to defray the expenses of publication, and its reception should be sufficiently encouraging, it will be resumed the next winter.

The design of this work is, to state in as plain and popular a manner as may be the principles of Unitarianism; by which is meant Christianity, as understood and interpreted by Unitarians. It is maintained by Unitarians, that the religion of Jesus, rightly understood, contains none of the dogmas comprehended under the general term of Orthodoxy. It will accordingly be one main object in conducting this little work, to make it appear, by various statements, discussions, and criticisms, that those dogmas do not exist in the gospels, but are human inventions, and melancholy corruptions of the simple and rational faith, which proceeded from the lips of the Saviour, and has been recorded by his disciples. This, as a principal object, will always be kept in view. At the same time, however, the editor would have it understood, that he binds himself by no minute or particular rules, to a certain course, but leaves himself at liberty to fill the numbers, as shall be at the time most agreeable and convenient, yet in such a manner, that they shall always serve the general interests of religion and morals.

It will be seen, by an advertisement on the next page, that copies of "THE UNITARIAN" have been received and are for sale at the book-store of MUNROE & FRANCIS, No. 128, Washington-street.

UNITARIANISM AT THE SOUTH.

We have been politely favored with the perusal of a letter, from a gentlemen from this neighborhood, now residing in Augusta, (Geo.) for the benefit of his health,—in which he gives an account of the Unitarian society in that place. They have, during the season past, been engaged in erecting a church or chapel. It is a neat and commodious building, and is situated in a central part of the city. It is expected that it will be ready for dedication on the 1st of December. The Rev. Mr. Gilman, of Charleston, S. C. whose occasional labors with this society have had great influence in strengthening and building them up, has been invited to preach the dedication sermon. The society, though recently established, has, we understand, its full share of the respectable inhabitants of the city. We sincerely bid them God speed, in their generous efforts in the cause of pure Christianity, and trust that these efforts will result in the furthe rance of the spiritual happiness and improvement, not only of themselves, but of multitudes around them.

ORDINATION AT STOUGHTON.

On Wednesday, Nov. 21, Rev. William L. Stearns was ordained Pastor of the First Church and Society in Stoughton. The services were performed as follows:—Introductory Prayer by Mr. Storer, of Walpole; Sermon by Mr. White, of Dedham; Ordaining Prayer by Dr. Harris, of Dorchester; Charge by Dr. Ripley, of Concord; Right Hand of Fellowship by Mr. Gannett, of Boston; and Concluding Prayer by Mr. Huntoon, of Canton.—The previous situation of the Society, for some time destitute and feeble, gave a peculiar interest to the solemnities of the day, which was heightened by the allusion made in the Charge to the father of the Pastor ordained, the late venerable Dr. Stearns, of Lincoln. The music was performed by a large choir, and was pronounced excellent by good judges. Mr. White took for his text Galatians 5, i—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage;" and on these words founded a discussion of the nature and extent of Christian liberty. He considered it in relation to external rites of religion, from a faithful subjection to which it relieves us, substituting goodness of heart and life—in regard to the right which it gives to a free exercise of reason in the interpretation of scripture—and in respect to the freedom which it produces from the dominion and from the condemning power of sin. The remarks under the second head were particularly full and impressive. The nature of individual responsibleness, the duty of private judgment, and the unwarrantable character of encroachments on the liberty, wherewith Christ has made us free, by councils synods, and churches, were examined—the history of spiritual domination, from the first age of the church, was sketched, and the common topics urged in defence of ecclesiastical tyranny were noticed. The subject was happily chosen and handled. We wish that every suitable occasion might be employed to enlighten the people on the nature of religious freedom, and to excite them to a proper jealousy and resistance of men and measures, whose purpose it is to subject the "Lord's freemen" to the "yoke of bondage."

In a late number of the Register, under the head, "orthodoxy in Maine," we stated, on the authority of the Gardiner Chronicle, that the Rev. Mr. Pomeroy, of Bangor, and Professor Smith of the Theological Institution in that town, declined performing the duties of Chaplain, at a late military review in that town, when the Governor of the State was present; and that, on the Sunday following, Professor Smith preached a sermon in Mr. Pomeroy's church, (the Governor and his escort being present) in which he attacked the Governor's faith in a wanton and unprincipled manner. We have since received a communication from a respectable gentleman in Bangor, on this subject, the substance and purport of which is, that Mr. Pomeroy requested to be excused from officiating as chaplain, on account of other pressing duties, and knowing that there were several other clergymen in the place;—and that Professor Smith was not invited to officiate, and of course could not have refused. And in relation to the alleged intentional insult of the Governor, by Professor Smith, in his sermon,—that it was not true, as the Professor did not expect that the Governor would be present. It is stated, moreover, that those gentlemen of the Governor's escort, who belong in Bangor, and "who have taken pains *to make inquiries and receive explanations*, exculpate Mr. Smith entirely from the charge of intentional disrespect to the Governor.—The statement, that Mr. Pomeroy refused to read the Governor's proclamation for Fast, is also denied.

As the communication is of considerable length and as what we have here given as a substitute seems to us to be a fair statement of its leading points, we trust it will be deemed sufficient by our correspondent.

Catholic Liberating Community. In a publication issued at Cincinnati, Ohio, entitled "The Lamp of Liberty," we find an account of a body of men, who have taken the denomination of the "*Catholic Liberating Community.*" They are at present established at a place called Antrim Town, on the waters of Lee's Creek, Clinton County, Ohio. The Lamp of Liberty is published under their patronage.

In the first article of their constitution they thus allude to the purpose of their community:—

"1st. For the due exposition of every oppressive imposition.

"2d. For the restoration and defence of original Christianity."

Under the second article they say;

"A leading work of this community shall be the universal dissemination of divine truth and heavenly light abroad throughout the whole inhabited earth, whereby all error and corruption, both in church and state, may be duly exposed; whereby a correct knowledge of the pure and wholesome doctrine of the Bible may become common among men; and whereby all men may be brought clearly to see and know the way of life and peace as exhibited in Christ Jesus; and that it is no less their interest, glory, felicity, and safety, than it is their duty, to yield an unreserved submisson to the holy sceptre of universal justice. And thus finally to effect the principal object of this community—'*the universal liberation of the world.*'"

ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR. EDITOR,—

Ill health prevented my replying to the communication of your correspondent B, at the time, and I hoped, ere this, to have seen him opposed by some one better able to cope with him. I am fully sensible that I cannot bring to the field equal powers, and that the cause for which I contend deserves a better advocate; such an one I hope it will henceforth obtain.

B. infers from my remarks, that I have "discerned in the generality of Christians of whom I have any knowledge an augmentation of happiness arising from their religious character." Yes I do believe this to be the case, and although I know many melancholy and desponding Christians, I do not believe Religion to be the cause of their unhappiness. That there is a difference in temperament, that some men are miserable in situations in which others would be cheerful and happy, is allowed. Why not trace the unhappiness of some Christians to this cause? Does B. think that those 'bright examples of Christian perfection,' to whom he refers, are less happy for their Religion than they would be without it? Are they not constitutionally anxious, timid and doubtful? Does not the same disposition discover itself in other things, as well as in their Religion? Do not their children, their friends and their professions, call forth the same solicitude? Is not this their easily besetting sin, one against which they have not guarded? However great may be their attainments in the Christian character, although they may, by the grace of God, have subdued every other unholy feeling, have they not yet to learn the criminality of distrusting that love, which has been so variously and constantly shown them.

B. thinks that "a perfect trust and confidence in the wisdom and justice of the Supreme Ruler, is shared alike by the Christian and the unbeliever, the moral and the vicious."—Speculatively it may be, but not heartily, not practically, although the vicious man may acknowledge that God is wise, just and good, yet he will murmur at the every day occurrences of life, at every little event which thwarts his inclinations and for which he does not see a just and sufficient reason. The Christian not only acknowledges the perfections of God, but he *feels* that all things are right, he rejoices that the most minute events are governed by this perfect Being, and if he lets his Religion do its perfect work he can never be very unhappy.

If a man's "views of his own character, impel him to the conviction that his condemnation is required by the wisdom and justice of God," we must, I think, consider him a very imperfect Christian: either he does not endeavour to live a holy and obedient life, or he distrusts that long suffering and pardoning mercy, which has ever been shown to frail and guilty men. If he looks to his Bible to see how God has governed, he there finds punishment awarded only to hardened disobedience, while instances of tender compassion, of encouragement to the doubting, gracious promises to those who would do well, present themselves upon almost every page; then surely it is culpable, it is unchristian, to doubt such love, such enduring mercy.

That the passive Christian, if such an one there can be, will be improved by the discipline of this life, I would not contend; but the man who feels that he needs discipline, that he cannot progress without it, who strives to become more pure thereby, must be improved by it, and he will, I think, be so far conscious of this improvement as to encourage him to press forward; although lamenting the power which sin and evil habits have over him, grieving that he comes so far short of his duty, yet he trusts that a good work is begun in his heart, which shall be continued unto the end, and the belief, that he has not been left to hardness of heart and unbelief, does contribute to his happiness. That the religious man feels his transgressions more keenly than the careless sinner, we cannot doubt, but this increased sensitiveness likewise keeps him more alive to the blessings which he enjoys and for which his consciousness of ill desert renders him the more grateful; therefore this awakened faculty brings pleasure, as well as pain.

When I said that Religion supplied the void in the mind of man, I would be understood that it gives an unfailing object of pursuit, one which he feels to be worthy of the best powers which his Creator has given him.

With regard to the happiness of devotional exercises, I would with equal "confidence appeal to contrite Christians to say," if they have not at some seasons found a degree of pure and elevated happiness which nought else could give, and which when thoughtless and irreligious they never felt. To this, I think all will attest. If then Religion deprives us of no sources of real happiness, if it does not prevent our enjoying the good things of this world, if it only keeps from us the pains of excess, and if it does give a *kind* of happiness which nothing else can give, then an increase of present happiness is a consequence of religious character.

That men do not possess sufficient evidence of the happy effect of Religion upon its possessor, I grieve to acknowledge, yet this must be the fault of its professors not of Religion itself,—may it not be partly traced to the gloomy theology which represents God as partial and tyrannical, as rewarding some and punishing others of equal merit? Are we not, many of us, unconsciously affected by these appalling doctrines? We have thrown off the veil from our understandings, but have we entirely escaped from its chilling influence? Is not Religion too often made a separate thing, a something to be learned and practised at set times; not a cheering and invigorating principle, which should govern every thought and feeling, and which should mix with the common concerns of life, rendering them all cheerful religious duties.

The worldling presents his pursuits in the most alluring colours, studiously keeping out of view all that can disgust or repel. How different is the course of many Christians: they dwell upon their trials and perplexities, while they seldom, far too seldom, mention their sources of happiness and joy. Can we wonder that Religion is considered a gloomy thing by those who hear it thus represented?

If an accession of present happiness may be offered as one inducement to men to become religious, it does not of necessity follow that any of the motives offered in the gospel should be kept out of view,—let it be merely presented as an accessary; let men distinctly understand that trials and conflicts are to be endured, but that, notwithstanding all these, there is more happiness to be found in a religious life than in any other, and you have an aid in the cause of Religion, powerful as the desire of present happiness is universal.

T. Y.

The following is an extract from a communication on the same subject, which we have had some time on hand. The remaining part of the communication, though unobjectionable in its style, seems to us less to the purpose in its argument.

MR. EDITOR,—

Your correspondent "B," in his communications on the peculiar happiness of religion, does not admit that the Christian experiences any more happiness in this life, than the man whose mind is wholly bent on worldly enjoyment. He admits that the Christian experiences happiness "which springs from the anticipations of the future,"—that "although these hopes cannot render him insensible to the calamities of life, there can be no doubt they set in opposition to them a soothing and animating pleasure, which no earthly considerations or expectations can afford,"—and that "in many instances, we may believe the sorrows of life to be more than compensated by religious anticipations;" but he says these anticipations "spring up rather in the sanguine and the cheerful, than in the devoutly penitent," and seems to conclude that the "anxiety," "tormenting self-distrust," and "fearful forebodings of future misery," which arise in the mind of a devout Christian, more than balance all the pleasures of anticipation; and, consequently, that he cannot be so happy in this life as the worldly man. I think this dark description of the state of the Christian's mind is a very correct delineation of the state of a vicious mind "turning from the evil of its ways," but I cannot believe it accords with the state of the regenerated and established Christian's mind. The language of revelation gives us the description of the true believer's mind, in the following words: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter i. 8.) What worldly-minded man ever rejoiced with joy unspeakable and full of glory? All the riches, honors, and preferments this world can bestow, will not produce this joy and glory in his mind. It has been said of wisdom that "all her ways are ways of pleasantness and all her paths are peace." This was said too by one, upon whose testimony we may rely; by one who had tried every means of happiness usually resorted to by man, and who, after the most laborious search, pronounced of every thing but religion, that it was "vanity and vexation of spirit." A still higher authority has declared, that "there is no peace to the wicked." These declarations of scripture are no other than the dic-

tates of the soundest reason. That peaceful reflection, that constant satisfaction, which the virtuous enjoy, must be the highest felicity that can be attained in this life. That consciousness of guilt, that fear of futurity, which the vicious feel, must, where conscience is not entirely silenced, be a source of continual uneasiness, and often of great suffering.

For the Christian Register.

RELIGIOUS INTOXICATION.

An article recently appeared in the Gloucester Telegraph, as copied from a Rhode-Island paper, on the subject of Religious Intemperance. The writer, it appears, had before spoken on intemperance in eating, drinking, sleeping and labor, and he very justly supposed there might be such a thing as intemperance in religion. Some examples of this he mentioned, but omitted to remark particularly on what I regard as very sure symptoms or evidences of this species of intemperance—*bitterness of spirit* and *revilings* between Christians of different sects.

Whenever our zeal in religion degenerates into bitterness and a disposition to calumniate, we may be said to be intoxicated; and if such a spirit and practice has become with us habitual, we have reason to be alarmed, for we have become habitually intemperate.

Christians of each sect may justly feel and express a tender concern for brethren whom they regard as in dangerous errors. But as all true religion is comprised in love, a truly religious concern for others will never dispose us to indulge towards them an unkind and reproaching spirit. The moment we find ourselves under the dominion of this spirit, we may be assured that we have passed the bounds of temperance, and are overcome of evil.

Is it not, then, time to inquire, whether there is not melancholy evidence of intemperance in conducting the religious newspapers of different sects, at the present day?—and whether intemperance does not too often find its way into pulpits consecrated to the work of promoting love to God and love one to another? Who, if not himself drunk, would not be shocked to see in the pulpit a minister intoxicated with strong drink? But in what respect would such a sight be more deplorable than that of a minister under the influence of a religious, or rather party intoxication, denouncing his brethren as enemies to the gospel, and endeavoring to destroy their characters,—and that, too, merely for a dissent from some of his opinions?—What better than intoxication can make a man believe that error in opinion is either worse or more dangerous than error of temper or spirit!

Though Moses was eminent for meekness, he was once found guilty of religious intemperance. "His spirit was provoked, and he spoke unadvisedly with his lips."—In an angry, reviling manner he addressed the people—"*Hear, ye rebels.*" They were indeed a rebellious people; but Moses had no right to set them an example of reviling, in his manner of reproving them. For this offence he was denied the honor of conducting the twelve tribes into the land of Canaan. Have no ministers of religion reason to fear that for similar offences they may fail of admission to that rest which remains for the people of God?

"Michael, the archangel, when contending with the devil, durst not bring against him a railing accusation;" but meekly said, "The Lord rebuke thee." Yet how often have professed ministers of Jesus Christ, in their public contentions with one another, far surpassed the reviling of Moses, and indulged in such railing accusations as Michael durst not employ against the devil? Surely this must be religious intoxication, or something worse. To be an accuser of the brethren is not the characteristic of a good being. CLEMENT.

An Auxiliary of the *American Unitarian Association* has been formed in Hallowell, (Maine,) of which Rev. Stevens Everett is President, Dr. Amos Nourse, Vice-President, and Mr. Joseph Burton Secretary.

Boston, Nov. 23, 1827.

SUMMARY.

Charitable Fuel Associations. In cities, where fuel is generally expensive, the poor and improvident often suffer more than their wealthy neighbors are conscious of, from the openness of their dwellings, and from their inability to procure necessary fuel. In this age of benevolent effort, however, attempts are made, in most of our cities, to convince the poor of the wisdom and duty of laying up, in summer, some part of their earnings, for fuel and other necessaries of winter, Associations have also been formed for providing fuel, to be sold, at a cheap rate, to the deserving poor. From all these institutions some good influences must result; though it is to be expected that they will always fall short of what their benevolent promoters could wish. A fuel savings institution was some years since established in Boston, which for a time was thought to answer its purpose well, but whose operations, if we mistake not, have, for several years past, wholly ceased. Its failure could not have been attributed to any want of zeal and benevolent effort in its managers. Its plan, therefore, must, we think, have been defective. The wants of the community are much the same as at the time that institution was established, and it seems to us well worthy of inquiry, whether some modification of the plan of the old institution might not render it an efficient and useful society.

If we mistake not, we have seen some suggestions relative to a Charitable Fuel Society, in Providence, R. I. which promises much good.—But we have no distinct recollection of the plan.

Will the editor of the Microcosm have the goodness to favor us and the community, in a future number of his paper, with a brief outline of its plan and history?

The New-York papers contain accounts of the death of THOMAS ADDIS EMMETT, Esq. one of the most distinguished attornies of that city. He was struck with a paralytic affection while in Court, on the 14th inst. and died in the evening of the same day. The funeral of Mr. Emmett took place on Friday. The Governor, the late Chancellor Kent, and other gentlemen of high character, were pall-bearers. The bar of New-York have voted to erect a marble monument to his memory. A memoir of his life is to be prepared, and a funeral oration delivered in testimony of his virtues, and as incentives to the junior members of the bar.

The Circuit Court of the United States was held in Providence week before last, Judge Story presiding. Two circumstances are worthy of notice, which occurred on this occasion. Before calling upon a clergyman to pray, an order was published by the Court, allowing all who chose to retire, and not obliging any to join in the service. This was done, because it was not usual to open the Courts in Rhode-Island with prayer, as some cannot conscientiously join with the clergyman who leads in the devotion, and as many are averse from uniting religious and civil affairs in any measure. The other event was the rejecting of two persons returned as jurors, as one was an Atheist, and the other denied all future punishments. *Com. Gazette.*

Emancipation and Transportation of Slaves. The society of Friends in North Carolina have sent to Hayti, Africa, and other places, at different times, several hundred slaves, of those placed in their charge by persons in different parts of the State, as the laws do not permit their emancipation while in the country. By donations for this object received from New England, New York and Great Britain, the yearly meeting of Ohio, and that of Virginia and Maryland, (the latter of which has lately given $500,) their funds have been so far increased, that they will be able to free and transport about 1000 slaves.

Congress. The first session of the 20th Congress will commence on Monday, the third of December. Messrs. *Webster, Everett,* and *Bailey,* of this State, have already started for Washington, and others will commence their journey this week. There will doubtless be a full attendance of the members on the first day of the session; as a speaker is to be chosen, and appearances indicate a formidable opposition to the re-election of Mr. *Taylor.*

The Ohio State Journal, printed at Columbus, the capital of Ohio, gives a complete list of the Senators and Representatives of that State. The whole number of the former is 35; of the latter 70; two thirds of whom, adds the Journal, are in favor of the re-election of Mr. *Adams.* *Jour.*

Minister to Chili. On the 31st of July last, Mr. Allen, Minister of the United States at Chili, took leave of the Vice President and the authorities of that republic, at St. Jago, preparatory to his embarking for this country. Mr. S. Learned was at the same time recognized as Charge d' Affaires.

Juvenile Souvenir. This is a popular little work, designed for holiday memorials of friendship. It is under the immediate direction of the editor of the Juvenile Miscellany, who is aided in her literary labors by Mrs. Sedgewick, Mrs. Wells, Mrs. Sigourney, and other ladies eminent for their talents and attainments.

Consumption. An eminent physician, in Vermont, gives it as his opinion, that nineteen out of twenty of the cases of consumption in females, originate in tight lacing.

Philadelphia. It is said that 1250 houses have been commenced this season in Philadelphia, which will be finished before Christmas.

Packet Ships. The London Packet, Capt. Lyman Hunt, will sail from this port on Tuesday next, for London direct, and the New-England, Capt. Charles Hunt, on the 1st of December, for Liverpool. They are first-rate ships, have excellent accommodations for passengers, and their commanders are experienced and intelligent men. *Com. Gaz.*

New-Haven, Nov. 20.

Gale. This city was visited on Tuesday night, by a tremendous storm of wind and rain from N. W. Among the buildings injured by the violence of the wind was the new chapel of Yale College, the chimneys of which were blown down during the night, beating through the roof and terrace, in different parts.

The gale of Tuesday and Wednesday, the 13th and 14th, was severely felt at New-York.—Great damage was sustained by the shipping in the harbor.

In New-York city there are 3000 licensed grog shops. The expense of the city poor in New-York is about $80,000 yearly; and as three fourths of the tenants of the Alms House become such through intemperance, it is inferred that a tax of $60,000 is annually imposed on the citizens of New-York by the vice of intemperance.

ALBANY, Nov. 19. *Canal Commerce.* The canal navigation has been for several days partially obstructed by ice; there are said to be between two and three hundred boats detained on the line of the Mohawk between Albany and Utica. There arrived at Albany on Saturday a few boats that had worked through, and cleared the same day forty-eight boats with merchandise.

TWENTY-FIFTH STATE. It is considered that the territory of Arkansas has the population necessary to authorize its admission as a State, into the Union.

On an acre and a half of ground a person in Norwich, Conn. has raised *one hundred and fifty bushels* of *shelled* corn and five wagon loads of *winter* squashes.

Shocking Accident. We are informed, by A. Bigelow, Esq. Postmaster at New-Braintree, that a distressing accident occurred in that town on the 17th inst.—Nathaniel M. Washburn, who was blasting rocks, had charged a large one with *six pounds* of powder, and, it is supposed, that, when about to apply fire to the slow-match, a spark was blown by the wind directly upon the priming, which caused it to explode instantly with a tremendous shock. Mr. Washburn was thrown into the air 60 or 70 feet high, and fell at the distance of ten rods from the rock, where his body was taken up a mangled and lifeless corpse. *Spy*

ERRORS OF THE PRESS. When it is known that from fifty to a hundred thousand types are picked up *singly* and put in their proper places for each day's paper, it is not extraordinary that occasionally one or two of them will get into the wrong place, or that in making up a body containing so many small parts, errors should sometimes occur.

Churches in London. The number of churches in London is about 400. The whole population of the city is 1,500,000. This gives 3,750 to one church. The average number of those who attend church is supposed to be about 300,000, or one-fifth part of the population.

The Vermont Bible Society has passed a resolution, that within two years every family in the State shall be supplied with the Bible.

The Church and Society in Andover, late under the charge of the Rev. Dr. Edwards, have *unanimously* invited Mr. Milton Badger, Tutor in Yale College, to become their Pastor. *Salem Reg.*

From France. By a late arrival at New-York Paris and Havre papers to Oct. 2 have been received. No events of importance had occurred in France.

Spain. Private letters from Spain represent that country as in a very unhappy condition. It is difficult to understand the character and purpose of the different parties. The insurgents appear to be strong and numerous, and are daily increasing. At Tarragona, where a considerable battle was fought, about one third of the royal troops deserted, and joined the insurgents. The number of insurgents is estimated at 6,000 regimental men, the greater part of them old soldiers. The whole number who have arms in their hands, and who are in a greater or less state of organization, is said to be 20,000.

Greece. The accounts from Greece are contradictory, but are thought to show indications of improvement. It is believed that some decisive steps will be taken by the allied fleets in favor of the Greeks. The Egyptian fleet had not made its appearance, as was expected; and it is reported that the Pacha may possibly enter into some understanding with the allied powers.

Portugal. It appears to be settled, that Prince *Michael* shall return to his country, and take the reins of Government as Prince Regent. He was sent away from his father's court in 1823, in consequence of participating in the murder of the Marquis of Loule, his father's Chamberlain. He was popular, and could not have been sent from the country, except by decoying him on board of a British vessel.

A manifesto of the Emperor of Russia, dated 19th Sept. orders a general levy of recruits in the whole Empire of two in every 500 inhabitants, not even excepting the Jews, who have formerly been exempt on payment of a pecuniary tax, which is now to be abolished. This levy, it is supposed, will produce a force of at least 150,000 men, part of which will have to supply the vacancies arising from death and the discharges of those who have served their legal time.

The Emperor Nicholas, of Russia, has published an Ukase, forbidding Freemasonry throughout his dominions.

Brussels papers to the 30th ult. inform us that Paul Buonaparte, Lucien's second son, had effected his escape by the Roman States, and arrived at Corfu, on his way to Greece, in the disguise of a valet de chambre to a friend of his, and under the name of Luigi Antolello. Lord Cochrane's nephew having arrived the same day (15th ult.) from Marseilles, the two young volunteers intended to sail together the day after for the seat of their future exploits. The Turks at Provesa having heard of the declaration of the Allied Powers, were filled with apprehension, and have sent pressing applications to Redschid Pacha for reinforcements, without which they said that they could not prevent that fortress from falling into the hands of the Greeks, if it should be attacked.

The prison discipline society in London have published their seventh report. It is said to be very particular and full. It recommends imprisonment and hard labor; as a substitute for capital punishment in many cases, as the law now is. It commends the benevolent spirit of the age, in the infliction of punishment to reform the criminal or to protect society.

On the 22d of September, sentence of death was passed upon forty-two individuals who had been convicted at the Old Baily; three were sentenced to transportation for life; forty for fourteen years; and one hundred and four for seven years; "a vast number of others were sentenced to different periods of imprisonment.

The Guillotine. Francis Ulbach was executed, by the Guillotine, at Paris, on the 30th of September last, for the murder of Aimee Mullot, a girl of 15, for having rejected him as a lover. The crowd was immense. Ulbach arrived at the foot of the ladder which conducted him to the platform, one minute after 4 o'clock—the whole ceremony was over and the body removed at five minutes after 4 o'clock.

From South America. Letters from Bogota, of Sept. 21, state that the French government have appointed consuls and vice-consuls to the government of Colombia, instead of the commercial agents formerly there. The following paragraph is from one of these letters:

"The circumstance of Bolivar having entered the capital, in the most unostentatious manner, as a private citizen, has had the tendency to conciliate the public favor, and restore entirely his former popularity, which had suffered much from the machinations of an interested party, and the utmost tranquility and confidence pervaded the republic."

Dr. Francia, Dictator of Paraguay, recently discovered that a plot had been formed against his life by several European agents, and the celebrated naturalist M. de Boupland. He had therefore redoubled his severity and precaution. The principal culprits were arrested and shot in the village of Nhenbuco. M. de Boupland, who had obtained his passport to return to Europe, has been again apprehended and committed to prison. *Paris pa.*

MARRIAGES.

At Shrewsbury, by Rev. Mr. Allen, Mr. Hiram A. Morse, merchant of Holliston, to Miss Marianne B. Fitch, of the former place.

At Paris, Sept. 24th, by the Rev. Dr. Jarvis, at the Hotel of the Minister of the United States, Julia, daughter of the late John Garnet, Esq. of America, to George Henry Pertz, Esq. of Hanover.

DEATHS.

In this city, on the 9th inst. Miss Mary B. Thacher, aged 18, second daughter of Henry Thacher, Esq. of Yarmouth.

"Early, bright, chaste as morning dew,
She sparkled, was exhal'd, and went to heaven."

In Ipswich, Rev. Joseph Dana, S. T. D. aged 87.—He graduated at Harvard in 1760.

In Savannah, Geo. on the 28th ult. of yellow fever, Maria B. Carter,—and on the 1st inst. her husband, Rev. Abiel Carter, aged 36, Rector of Christ Church, in that city.

NOTICE.

THE Annual Meeting of the *Boston Sunday School Society*, for the election of Officers, will be holden on Wednesday next, Nov. 28, at half past 6 o'clock, P. M. in the Hall over No. 1 Franklin Avenue. ☞ Members are requested to attend.

F. T. GRAY, *Recording Secr'y.*

*** There will also be a Meeting of the Directors, at half past 7 o'clock, on the same evening, at the same place. Nov. 24.

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150 " Ink Powder
50 " Writing Ink, in bottles
1200 " Black Lead Pencils
100 " Playing Cards, various qualities
25 " Sand Boxes
50 " Glass Inkstands
49 " Razor Strops
160,000 Quills, of the best quality
200 doz. Toy Books, from 8 cts. to $2,25 per doz.
50 " Shaving Boxes, 62 1-2 cts. to 1,75
50 " Calf and Sheep skin Wallets.

Also, a great variety of Pocket and Memorandum Books—Roger's fine Cutlery—Wafers—Sealing Wax, etc. etc. together with every article appertaining to the Stationary line, wholesale and retail. Nov. 24.

APPRENTICE WANTED.

WANTED, an active, intelligent Lad, as an Apprentice to the printing business. One from the country would be preferred. Inquire at this Office. Nov. 17.

VALUABLE SCHOOL BOOKS.

NATHANIEL S. SIMPKINS & CO. Court-Street, corner of Brattle-Street, have just published the fourth stereotype edition of the DEFINITION ENGLISH READER, *revised and corrected.* A book, so well known, and so generally approved as MURRAY'S READER, will need nothing said of its merits, further than appertains to the *improvement*, which consists of a *Vocabulary* placed at the head of each section, giving not only the *Pronunciation* but the *Definition* of the most important and difficult words that occur, agreeably to the principles of *Walker.* Thus giving the pupil an opportunity to ascertain the true pronunciation and definition of any difficult words without reference to a Dictionary.

Likewise the DEFINITION INTRODUCTION to Murray's Reader. "Amidst the multitude of new school books which the love of novelty, the vanity of authorship, and the desire of gain, obtrude upon the public, we have seen none that, in our estimation, are *superior,* and but few that are *comparable* to those deservedly popular and useful works compiled by the celebrated LINDLEY MURRAY, a man who devoted his time and talents to this object, and who, from the example of a virtuous life, the elegance, the purity, and the moral tendency of his writings, and his efforts to fix, improve and adorn the English Language, may justly be regarded as the benefactor of the human race.

This *Introduction* like the *Definition Reader,* is improved by the addition of a *vocabulary* of the most important words prefixed to each section; which gives the pupil an opportunity of ascertaining their pronunciation and definition, without that obstruction to good reading, which is so often experienced by the young scholar, in a book where the words are divided and accented in the body of the work.

One great objection to the introduction of a new book, is obviated by the present publications which, with the exception of the Vocabulary, conforms to the edition now in use; thus giving an opportunity to introduce them as each scholar may become in want of a new book, instead of requiring the whole school to throw aside their old books at once, and purchase new.

The Journal of Education says "The Introduction is full of simple, natural, and interesting pieces. It is we think the best juvenile selection in the English language. It produces moreover a fine animation and an intelligent style of reading, which are great aids to general improvement."

"The present edition of this useful work, has an important addition to recommend it, as mentioned in the title above."

Likewise, a new edition of *Smiley's* GEOGRAPHY and ATLAS—besides the usual Maps this edition has a Map of Mexico, with the recent divisions into states and territories, and a Map of Mexico, with the recent divisions into states, and a Map of the West India Islands.

Cummings' Small Geography—Worcester's Cummings' and Woodbridge's GEOGRAPHY and ATLAS.

Grimshaw's HISTORY OF THE U. STATES with Questions and a Key adapted.

Goldsmith's History of ENGLAND, GREECE, and ROME, all improved by *W. Grimshaw*—with Questions and Keys.

Grimshaw's ETYMOLOGICAL DICTIONARY, or Analysis of the English Language, containing the radicals and definition of words derived from the Greek, Latin, and French languages, &c.

Walker's DICTIONARY, Boston and Philadelphia editions.

Murray's Large and Small GRAMMAR.—Staniford's, do.

Class Books.—Adams, Walsh, Daboll's Temple's and Colburn's ARITHMETICS. Colburn's Sequel.

Webster's, Perry's, Cumming's, Murray's Pickett's and New-York SPELLING BOOKS.

Blair's Philosophy—Blair's Chronology.
Blair's First Catechism—Blair's Rhetoric.
Blake's Natural Philosophy, with Questions.
Wilkin's and Treaby's Astronomy.
School Testaments, &c. &c.

ALSO,—Medium, Demy, Foolscap, Pot, and Letter PAPER.

N. B. School Committes supplied on liberal terms.

Nov. 24. eop 2m.

JUST PUBLISHED, AND MAY BE HAD OF

MUNROE & FRANCIS,

THE UNITARIAN—No. I—for Nov. 1827.—Devoted to the statement, explanation, and defence of the principles of Unitarian Christianity. "*The letter killeth, but the spirit giveth life.*"—PAUL, 2 COR. iii. 6.

CONTENTS.

Advertisement—Unitarian Belief—Vital Religion—Scripture Illustrations—Unitarianism in Ireland—Christian Pioneer—Unitarian Advocate. *Nov.* 24.

BOOK OF JOB.

THE NEW TRANSLATION OF THE BOOK OF JOB, which has been lately recommended, by our best biblical critics, to the attention of the reading community, is for sale at the Office of the *Christian Register,* 166 Washington-street. Nov. 24.

MONTHLY REPOSITORY.

BOWLES & DEARBORN, 72 Washington-street, are Agents and Publishers in this country for the Monthly Repository, and Review of Theology and General Literature—published in London by the British and Foreign Unitarian Association. Complete sets of the New Series, commencing with the present year, can be furnished. Subscribers are respectfully solicited. Nov. 24.

ATLANTIC SOUVENIR.

THE *Atlantic Souvenir,* a Christmas and New-Year's Offering, for 1828. For sale by N. S. SIMPKINS & Co. Court-Street, corner of Brattle-St. Nov. 3.

CHRISTIAN VISITANT.

THIS day published, by NATHANIEL S. SIMPKINS & Co. Court-Street, the CHRISTIAN VISITANT, or RELIGIOUS MISCELLANY. No. V—for September and October.

Contents.—Memoir of Dr. Abner Howe—Autumn—God and Mammon—Nature and Grounds of Union among Christians—Conduct the Test of Character—Review of Rev. Mr. Motte's Sermon—Notice of a Sermon on Small Sins.

Juvenile Department.—Selfish Boy Reformed—Little Henri.

Poetry.—Hour of Death—Hymn—Religion.

Miscellaneous.—Agreement—Truth—Religious Controversy—Providence—Knowledge—Atheism—Poverty and Wealth—Christ.

Intelligence.—Liberia—Theological Instruction at Andover.

"This periodical, which is not controversial but purely practical, and designed to promote practical piety and virtue from Christian motives, is published once in two months, containing from 36 to 38 pages. Price to subscribers, $1 per year, payable in advance—or $1 50 at the end of the year." Oct. 22.

CAUTION.

WHEREAS *SWAIM'S PANACEA* has been counterfeited and offered for sale in this market, the public are respectfully cautioned against purchasing the same of any transient person, or of any person not regularly established in business. There is good reason to believe that the bottles, together with the plate, were manufactured in this vicinity; they resemble so much in size and appearance the genuine, that the difference could not be discovered by an ordinary observer. In order to put a stop, as soon as possible, to the mischief, a suit has already been instituted against the Vender, and supposed Counterfeiter, who as yet eludes arrest by the officer, and there is reason to fear he has left the city, in order to impose his counterfeit preparation on the public elsewhere.

Manufacturers of Bottles and Engravings, are cautioned against the manufacture of bottles, or the engraving of plates, which may aid this imposition on the public, as they will expose themselves to prosecution.

N. B.—The Counterfeit Preparation is so near an imitation, in appearance, of the genuine, that no person unacquainted with the fact, would be able to detect it. It has been extended even to the imitation of the signature. All persons who feel an interest in the matter, are reqested to call at No. 1, Union-street, where a bottle of the counterfeit can be seen, and compared with the genuine.

☞SWAIM'S PANACEA, *warranted genuine,* received directly from the Proprietor, at Philadelphia is for sale by JONATHAN P. HALL, Jr. No. 1, Union-street. Nov. 17

SUPPRESSION OF INTEMPERANCE.

FOURTEENTH Annual Report of the *Massachusetts Society* for the Suppression of Intemperance—with resolutions, passed at a public meeting held Nov. 5, 1827.—Is this day published, and for sale by N. S. SIMPKINS & CO. corner of Court and Brattle streets.

Also, for sale by Marsh & Capen, Hilliard, Gray & Co. Bowles & Dearborn, and Lincoln & Edmands, Washington-st. J. W. Burditt, and Wait, Green & Co. Court-street. Nov. 17.

SUNDAY SCHOOL PRESENTS.

A VARIETY of *Children's Books,* for Sunday School Presents, may be had at this office. Nov. 3.

THE GOSPEL LUMINARY,

Vol. 1, *New Series.*

TO be devoted to subjects experimental, doctrinal, historical, biographical, miscellaneous, and poetical. By D. Millard and S. Clough.

Conditions. 1. The *Gospel Luminary,* in the proposed form, if suitable encouragement be given, will be published once in two weeks, on a half sheet of imperial size, folded in quarto form; the first number to be issued in January, 1828.

2. It will be afforded to subscribers at one dollar a year, payable on receipt of the first number, or one dollar and twenty-five cents, if not paid within six months from the time of its commencement.

3. It may be forwarded to any part of our country, where conveyance is practicable, by mail; postage to be paid by subscribers.

4. Agents who obtain *ten* subscribers, and become responsible for the pay, will be entitled to the *eleventh* and *twelfth* for their trouble, and for all above that number, every *sixth.*

5. Every preacher, in standing with the people known by the name of *Christians,* is an authorized agent for this work, and any person wishing to obtain it, may apply to either of them.

Subscriptions received at this Office, and by Bowles & Dearborn, No. 72 Washington-street.

West-Bloomfield, N. Y. Sept. 1827.

HOUSE TO SELL OR LET.

TO sell or let, and possession given on the 25th of December, a genteel, well finished and convenient HOUSE, in *Milton Place,* having two Parlors with folding doors, a large China Closet, eight Lodging Rooms, Kitchen, and convenient Out-buildings.

☞ Inquire at this Office. Nov. 3.

PEW FOR SALE.

A pleasant FRONT PEW in the West Gallery of Rev. Mr. *Ripley's* Church, Purchase-Street, will be sold on reasonable terms. Inquire at this office. Nov. 3.

POETRY.

TO THE MEMORY OF A FRIEND AND RELATIVE.

By Mrs. Hemans.

[From the Manuscript.]

'Blessed are the pure in heart, for they shall see God.'

We miss thy voice while early flowers are blowing,
And the first flush of blossom clothes each bough,
And the spring sunshine round our home is glowing,
Soft as thy smile—thou shouldst be with us now!

With *us*!—we wrong thee by the earthly thought—
Could our fond gaze but follow where thou art,
Well might the glories of this world seem nought
To the one promise given the pure in heart.

Yet wert thou blest e'en here—oh! ever blest
In thine own sunny thoughts and tranquil faith;—
The silent joy that still o'erflow'd thy breast,
Needed but guarding from all change, by death.

So is it seal'd to peace?—on thy clear brow
Never was care one fleeting shade to cast,
And thy calm days in brightness were to flow,
A holy stream, untroubled to the last!

Farewell! thy life hath left surviving love
A wealth of records and sweet 'feelings given,'
From sorrow's heart the faintness to remove,
By whispers breathing less of earth than heaven.'*

Thus rests thy spirit still on those with whom
Thy step the paths of joyous duty trod,
Bidding them make an altar of thy tomb,
Where chastened thought may offer praise to God!

*Alluding to the lines she herself quoted, from the Lady of the Lake, but an hour before her death—

'Some feelings are to mortals given
With less of earth in them than heaven'—

'and these,' she said, 'I feel now!'

MISCELLANY.

INDIA.

The following extract is part of a letter from Bishop Heber to a friend in England. It is dated Trinchinopoly, April, 1826. "The date of this letter, [says the Quarterly Review] gives a melancholy interest. It was probably the last that this admirable man wrote."

'I have been passing the last four days in the society of a Hindoo Prince, the Rajah of Tanjore, who quotes Fourcroy, Lavoisier, Linnæus, and Buffon, as fluently as Lady Morgan—has formed a more accurate judgment of the poetical merits of Shakspeare than that so felicitously expressed by Lord Byron—and has actually emitted English poetry very superior indeed to Rousseau's Epitaph on Shenstone—at the same time that he is much respected by the English officers in his neighborhood as a real good judge of a horse, and a cool, bold, and deadly shot at a tiger. The truth is, that he is an extraordinary man, who, having in early youth received such an education as old Schwartz, the celebrated Missionary, could give him, has ever since continued, in the midst of many disadvantages, to preserve his taste for, and extend his knowledge of, European literature, while he has never neglected the active exercises and frank soldierly bearing which become the descendant of the old Mahratta conquerors, and by which only, in the present state of things, he has it in his power to gratify the prejudices of his people, and prolong his popularity among them. Had he lived in the days of Hyder, he would have been a formidable ally or enemy, for he is, by the testimony of all in his neighborhood, bold, popular, and insinuating. At present, with less power than an English nobleman, he holds his head high, and appears contented; and the print of Buonaparte which hangs in his library is so neutralized by that of Lord Hastings in full costume, that it can do no harm to any body. . . .
To finish the portrait of Maha Rajah Sarboji, I should tell you that he is a streng built and very handsome middle-aged man, with eyes and nose like a fine hawk, and very bushy grey mustachios—generally very splendidly dressed, but with no effeminacy of ornament, and looking and talking more like a favorable specimen of a French general officer than any other object of comparison which occurs to me. His son, Rajah Sewaju (so named after their great ancestor) is a pale, sickly lad of seventeen, who also speaks English, but imperfectly, and on whose account his father lamented, with much apparent concern, the impossibility which he had found of obtaining any tolerable instruction in Tanjore. I was moved at this, and offered to take him with me in my present tour, and afterwards to Calcutta, where he might have apartments in my house and be introduced into good English society; at the same time, that I would superintend his studies, and procure for him the best masters which India affords. The father and son, in different ways, the one catching at the idea with great eagerness, the other as if he were afraid to say all he wished, seemed both very well pleased with the proposal. Both, however, on consulting together, expressed a doubt of the mother's concurrence; and, accordingly, next day, I had a very civil message, through the Resident, that the Rannee had already lost two sons; that this survivor was a sickly boy; that she was sure he would not come back alive, and it would kill her to part with him; but that all the family joined in gratitude, &c. &c.

'So poor Sewaju must chew betel, and sit in the Zenanah, and pursue the other amusements of the common race of Hindoo Princes, until he is gathered to those heroic forms who, girded with long swords, with hawks on their wrists, and garments like those of the king of spades (whose portrait-painter, as I guess, has been retained for this family,) adorn the principal room in the palace.—Sarboju (the father) has not trusted his own immortality to records like these; he has put up a colossal marble statue of himself by Flaxman, in one of his halls of audience, and his figure is introduced on the monument (also by Flaxman) which he has raised in the mission church to the memory of his tutor, Schwartz, as grasping the hand of the dying saint, and receiving his blessing.

'Of Schwartz and his fifty years' labor among the Heathen, the extraordinary influence and popularity which he acquired, both with Mussulmans, Hindoos and contending European governments, I need give you no account, except that my idea of him has been raised since I came into the South of India. I used to suspect that, with many admirable qualities, there was too much of a political prophet, and that the veneration which the heathen paid, and still pay him, (and which, indeed, almost regards him as a superior being, putting crowns and burning lights before his statue,) was purchased by some unwarrantable compromise with their prejudices.—I find I was quite mistaken. He was really one of the most active and fearless (as he was one of the most successful) missionaries who have appeared since the Apostles. To say that he was disinterested in regard to money is nothing; he was perfectly careless of power, and renown never seemed to affect him, even so far as to induce an outward show of humility. His temper was perfectly simple, open, and cheerful; and in his political negotiations (employments which he never sought, but which fell in his way) he never pretended to impartiality, but acted as the avowed, though certainly the successful and judicious agent of the orphan prince entrusted to his care, and from attempting whose conversion to Christianity he seems to have abstained, from a feeling of honor. His other converts were between six and seven thousand, besides those which his predecessors and companions in the cause had brought over. The number is gradually increasing, and there are now in the south of India about two hundred Protestant congregations, the numbers of which have been sometimes vaguely stated at forty thousand. I doubt whether they reach fifteen thousand; but even this, all things considered, is a great number. The Roman Catholics are considerably more numerous, but belong to a lower caste of Indians, (for even these Christians retain many prejudices of caste,) and in point of knowledge and morality are said to be extremely inferior.

'The Brahmins, being limited to voluntary votaries, have now often very hard work to speed the ponderous wheels of Suon and Bali through the deep lanes of this fertile country. This is, however, still the most favored land of Brahminism, and the temples are larger and more beautiful than any which I have seen in Northern India. They are also decidedly older; but as to their very remote age, I am still incredulous.'

WILLIAM PENN AND THE INDIANS.

The following letter of William Penn to the Indians, was read at the late celebration, in Philadelphia, of the anniversary of the landing of William Penn.

London, 18th 10th mo. 1681.

MY FRIENDS,—

There is one great God and Power, that hath made the world and all things therein, to whom you and I and all people owe their being and well-being, and to whom you and I must one Day give an account for all that we do in the World; this great God hath written his law in our hearts, by which we are taught and Commanded to love and help and do good to one another, and not to do harm and mischief one unto another: Now this great God hath been pleased to make me concerned in your Parts of the World; and the King of the Country where I live, hath given unto me a great Province therein; but I desire to enjoy it with your love and consent, that we may always live together as neighbors and Friends; else what would the great God say to us, who hath made us not to devour and destroy one another, but live Soberly and kindly together in the World? Now I would have you well observe, that I am very sensible of the unkindness and Injustice that hath been too much exercised towards you by the people of these parts of the world, who saught themselves, and to make great advantages by you rather than be examples of Justice and Goodness unto you, which I hear, hath been matter of trouble to you, and caused great Grudgings and Animosities, sometimes to the shedding of blood, which hath made the great God Angry. But I am not such a man, as is well known in my own Country: I have great love and regard towards you, and I desire to Winn and gain your love and friendship by a kind, just and peaceable life: and the People I send are of the same mind, and shall in all things behave themselves accordingly; and if in any thing any shall offend you or your People, you shall have a full and speedy satisfaction for the same, by an equal number of just men on both sides, that by no means you may have just occasion of being offended against them, I shall shortly come to you my selfe, At what time we may more largely and freely confer, and discourse of these matters; in the mean time, I have sent my commissioners to treat with you about land, and a firm league of peace; let me desire you to be kind to them and the People, and receive these Presents and Tokens which I have sent to you, as a Testimony of my good will to you, and My resolution to live justly, peaceably and Friendly with you.

I am your loveing Friend,

WM. PENN.

[From the Ariel.]

THE MATCH GIRL.

"Will you buy a bundle of matches, Sir?—only a cent,"—said a wretched looking child of apparently twelve years old, in modest, but imploring accents, as we were about to leave the office after the irksome labors of a sultry day. She was dressed in something which might once have been clean calico, for it was now soiled and ragged, while the flaming figure which yet lingered among a cloud of dirt, presented a melancholy relic of departed finery A wretched straw hat barely hid her ragged locks, which seemed as if they had long been strangers to the beautifying powers of the comb, and her countenance was marked with that pathetic expression of wretchedness which professed beggars know so well how to assume. Yet there was something in her looks which arrested my attention. Though the sadness of her features betrayed the deep and soul-felt sorrow that had been laid upon her, yet there was a silence in her grief, an unobtrusiveness in her petition, which, from its dissimilarity to the urgent impudence of a veteran pauper, wound itself insensibly in my sympathies, and would have staggered the forbearance of the most penurious charity. I looked at her with a degree of interest which others in her situation but seldom excite,—and the picture of her patient misery made my very heart ache. I stepped back into the office, and bought a few bundles of her matches.

To be supplicated for charity in the streets of Philadelphia, is now of rare occurrence. Open beggary has very sensibly decreased within a few years past; but the laziness of pauperism has assumed other and more plausible means to gratify its endless wants. The artlessness of childhood is used to tax the sympathies of the public, when the more systematic efforts of adult knavery have been found to be unavailing. Children have been sent out by their vagrant parents to prey upon the community by moving tales of misery and suffering at home; and, if their habits do not teach them, they are instructed to seize every opportunity of petty theft and imposition. Born to the inheritance of poverty; nursed in the cradle of misfortune and neglect; and tutored even in their infancy in every species of petty dishonesty; taught to imitate the whine of suffering, and to blend with it the obsequiousness of a beggar, they are turned out to depredate upon the public—paupers in appearance, but villains in the heart.

There are, however, other children who roam our streets in search of charity—the children of honest parents—parents who have been suddenly struck prostrate by the blasting hand of sickness, and to whom no resource remains, except the withering alternative of sending them abroad to solicit a portion of that charity, which the public has too much reason to believe is thrown away. Various, indeed, are the schemes adopted to enlist our sympathies. A basket of knicknacks, a bundle of matches, or almost any other portable commodity of fireside manufacture, is the plea for arresting the attention. But so many are the calls upon our time, that most of them are unregarded—oftentimes with that heart-chilling insolence and indifference

"Which virtue, sunk to poverty, would meet
From giddy passion and low-minded pride."

Of the latter class of children was the poor Match Girl who stood before me, relating in pathetic artlessness the history of her parents' troubles. It was brief, and like the thousand others which we read of as the unavoidable attendants on a crowded population—such, indeed, as the newspapers furnish us for every day's perusal. The father had been disabled by an accident, and as his little family had subsisted by his daily labor, a confinement of two months had brought them to the very brink of starvation. Friends they had not, and the Howard-like benevolence which would search them out in their forlorn abode, and administer to their wants, was a hopeless resource. The mother, too, was ill—borne down by the darkness of the prospect which surrounded them. As a last and only hope, this child was sent out to procure them food, with a basket of matches in her hand. They had instructed her not to *ask* for any thing—not to *beg*—but to sell her matches. The spirit of independence—

"Lord of the lion heart and eagle eye,"

still bore them up, leaving them to hope that they might yet obtain a living by their own exertions, until the father was restored to health. Her success was discouraging—for she was a novice in the business; and when chance [or shall I say Providence?) directed her to the office door of the Ariel, the destitute family were almost ready to despair, and to believe that an Almighty hand had laid its rod of affliction on them more heavily than upon the rest of their fellow-mortals. I mentioned the case to a friend. His heart was touched at the recital—his means were ample—and at the end of four-and-twenty hours after I parted from the Match Girl, the family had been relieved effectually.

How many hundred children are there, mostly girls, of all ages, from six to twelve years, constantly prowling through our streets, soliciting with offensive importunity the charity of the public, and seeking opportunities to plunder from their houses. These children are indeed born in caprice and bred in ignorance. Tutored to iniquity from their very childhood; practised to distort their infantile features into the semblance of grief; and employed by worthless parents in the most abject of all occupations, beggary itself, how lamentably deficient must their minds be found in all that constitutes a good and virtuous citizen. With boys, the penitentiary, and perhaps the gallows, ends their career. With these unprotected girls, guarded by none, but preyed upon by every villain—how certainly are they drawn aside from virtue in maturer years, and how faint the hope of their return! We hail, with feelings of gratitude to HIM who placed in their hearts, the efforts of the ladies of the city to establish *Infant Schools*. They will be productive of inestimable blessings. If they draw aside a single Match girl from the path to a certain ruin, the effort is worthy of being made. To such unfriended wanderers of our city their protected care should be extended. It is such noble efforts in a good cause, that beautify and raise the female character—and

"Whose incense smells to heaven."

SYMBOLICAL DESCRIPTIONS.

The following (says a London paper) are the names of the trees planted in St. Peter's Church Yard, with their symbolical descriptions:

Cedar of Lebanon.—It being the tree selected by Solomon for building the temple of Jerusalem.

Weeping Willow.—A native of Babylon, and the tree on which the unhappy Israelites hung their harps when they bemoaned the loss of Jerusalem.

Sycamore.—The tree on which Zaccheus climbed to see Christ on his way to Jerusalem.

Thorn.—To remind us of the crown of thorns.

Aspen.—It being the tree of which the cross is said to have been formed.

Lime.—The principal papyraceous tree of the ancients, and on the bark of which the Scriptures were probably first written.

Ash.—Esteemed a sacred tree in ancient times, and the one to which the Serpent is said to have a strong antipathy.

Plane.—The favourite tree of the Greeks, and under whose shade the Athenian philosophers retired to study.

Birch.—The tree from which the Lictors made their fasces.

Elm.—The funeral tree of the Romans, and the coffin timber of Britons.

Cypress.—The funeral tree of all Eastern nations.

Yew.—"The sacred Yew, so fear'd in war;" and a tree consecrated and dedicated to the grave.

Arbor Vitæ.—Although the tree of life, it shows that immortality is not the lot of any thing terrestrial.

Holley.—As being used in the decoration of churches at sacred festivals.

Box.—The plant formerly used in the feast of the Purification of the Blessed Virgin.

Poplar.—A plant held sacred by the Romans, and the tree used to mark the boundaries of their lands.

Maple.—The tree of which the bowl of hospitality was formed in the day of yore.

Pine.—"And the tall pine for future navies."

——Da utile lignum
Navigus Pinus.
"The useful pine for ships."

"To thee I consecrate the pine." In Pagan days it was consecrated to Diana.

Bay.—The Laurus Nobilis of the ancient warrior: the crown of our Poets Laureate: a supposed protection from lightning, and a purifier of pestilential air.

Laurel.—As an honourable badge for those who bravely defend their country and their laws.

Oak.—Once the refuge of a British Monarch, and ever the bulwark of our State.

Every man who proposes to grow eminent by learning, should carry in his mind, at once, the difficulty of excellence, and the force of industry; and remember that fame is not conferred but as the recompense of labor, and that labor, vigorously continued, has not often failed of its reward.

Virtue is the highest proof of understanding, the only solid basis of greatness; vice is the natural consequence of narrow thoughts, beginning in mistake, and ending in ignominy.

UNITARIAN ADVOCATE.

JUST views of religion, always so important, were never, perhaps, more earnestly desired than in this community at the present moment.—The *Unitarian Advocate* is designed to meet the wants arising out of this state of public sentiment. It proposes to aid serious inquiry, and resolve honest doubts, respecting that form of Christianity which Unitarians believe to be the simple "truth as it is in Jesus." We wish also to do something toward removing those false impressions, which hinder the proper influences of Christianity, and to win men to a holy life as well as a correct faith.

This work will comprise discussions on the various Christian doctrines, pieces of devotional and practical tendency, Illustrations of Scripture, and General Religious Intelligence. The interest now manifested in Sunday Schools will induce us to reserve a considerable portion of our pages for that important subject.

We shall endeavor to maintain the utmost plainness and simplicity of style, and aim to be direct, serious, and earnest in the appeals made to the hearts and consciences of men.

EDMUND Q. SEWALL, *Editor.*

CONDITIONS.

I. The Unitarian Advocate will be published on the first day of every month, commencing with January, 1828; each number to contain about 50 pages, handsomely printed on superfine paper—the whole making two volumes a year, of about 300 pages each.

II. Price, Two Dollars a year—to be paid on the delivery of the third number.

Agents will be supplied with the work on the following terms, viz.—For one hundred copies, one-third discount; fifty copies, one-fourth discount; any number less than fifty, one-fifth discount.

All communications in any way relating to the work to be made to the publishers.

Gntlemen holding subscription papers are requested to return the names, or the number they will be responsible for, as soon as the first of December next. BOWLES & DEARBORN,

72 *Washington-street—Publishers & Proprietors.*

P. S. The publishers of the above work are making arrangements, by which it will be published at Boston, New-York, Philadelphia and Baltimore on the first day of every month.

VALUABLE SCHOOL BOOKS.

NATHANIEL S. SIMPKINS & CO. Court-Street, corner of Brattle-Street, have just published the fourth stereotype edition of the DEFINITION ENGLISH READER, *revised and corrected.* A book, so well known, and so generally approved as MURRAY'S READER, will need nothing said of its merits, further than appertains to the *improvement*, which consists of a *Vocabulary* placed at the head of each section, giving not only the *Pronunciation* but the *Definition* of the most important and difficult words that occur, agreeably to the principles of *Walker.* Thus giving the pupil an opportunity to ascertain the true pronunciation and definition of any difficult words without reference to a Dictionary.

Likewise the DEFINITION INTRODUCTION to Murray's Reader.

N. B. School Committes supplied on liberal terms. Nov. 3.

STANDARD SCHOOL BOOKS.

JAMES LORING, No. 132 Washington-street, publishes the following valuable School Books.—School Committees and teachers are invited to give them a careful examination.

Dr. Snow's First Principles of English Spelling and Reading; containing the words of the New Testament, arranged in lessons adapted to the capacity of learners in Primary and Sabbath Schools. By Caleb H. Snow, M. D.

In the division of words into syllables, and in the tables for progressive spelling lessons, simplicity and intelligibleness have been aimed at, without reference to the example of others. And these two objects seemed best attainable, by arranging the words of one and two syllables in lessons, according to the number of letters in each, and subdividing these lessons into sections according to the vowel sound or other evident marks of distinction.

The sixth edition of *Alden's Spelling-Book*, vol. 1.
The tenth edition of *Alden's Spelling-Book*, vol. 2.
The fifth edition of *Alden's Reader.* This is one of the best and most systematic collections of reading lessons now in use.

The 17th edition of *Murray's Grammar;* abridged by a Teacher of Youth, in Boston. Price $1 per doz. This abridgement has attained an almost unprecedented popularity. It has outlived a multitude of other Grammars, and is considered as remarkably suited to the capacity of beginners.

CAMBRIDGE SELECTION OF HYMNS.

LATELY published, and for sale by *THOMAS WELLS*, No. 92 Hanover-st. Boston—*A Selection of HYMNS and PSALMS, for social and private Worship.* Sixth edition.

This edition is printed on a handsome small pica type, and good paper, of two qualities, common and superfine. It is from the University Press in Cambridge, and corresponds, with some slight variations, to the stereotype copy.

Also, on hand, a supply of the stereotype and other editions of the same work.

T. W. is authorized to announce his Bookstore, No. 92 Hanover-street, as the *sole* Boston Depository of the various editions of the Cambridge Selection; where all orders to the city from religious societies may be addressed; and applicants are requested to be particular in designating the edition that they may wish.

Applications may also be made to Col. Metcalf, Cambridge, or the Proprietor, Cambridge.

Oct. 6. 6w

PRONOUNCING BIBLE.

LINCOLN & EDMANDS, Boston, have published the *Pronouncing Bible* on a fair type and paper, and furnish it in various bindings, with and without plates from $2,50 to $7,00.

The manner in which the proper names are marked, leads easily and uniformly to a correct pronunciation, and all persons, especially the young, should avail themselves of the benefit. No plan for promoting a uniform pronunciation, has met such extensive approbation as the Pronouncing Bible.

In several Seminaries, each scholar has been furnished with a copy, and the great benefit resulting from its use has been apparent in their improved pronunciation.

Letter to the Publishers.

Messrs. Lincoln & Edmands,

I have had in my possession, for some time, and have examined with minute attention, your stereotype edition of the Sacred Scriptures, in which the proper names and words of most difficult pronunciation are divided and accented in accordance with the orthoepy of Walker. His Dictionary and Classical Key are received as standards by the best speakers, and the present work is therefore deemed to be eminently calculated to produce both accuracy and uniformity of pronunciation. The excellency of the paper, the typographical execution, and the intrinsic value of the Pronouncing Bible, will insure, I hope, its rapid and extensive circulation.

SPENCER H. CONE,
Pastor of Olive-st. Church, N. York.
New-York, Sept. 1, 1825. 3t

THIS DAY PUBLISHED,

BY *BOWLES & DEARBORN*, No. 72 Washington-street, the CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW. No. 5. Vol. 4.

CONTENTS.

MISCELLANY, Translation from Philo Judæus.

POETRY. Twilight and Autumn; To the Memory of a Friend and Relative.

REVIEW. ART. XIII.—The Life of Napoleon Bonaparte, Emperor of the French. With a Preliminary View of the French Revolution. By 'The Author of Waverly,' &c.

ART. XIV.—The Government of God desirable. A Sermon Delivered at Newark, N. J. October, 1808, during the Session of the Synod of New-York and New Jersey. By Lyman Beecher, A. M.

NOTICES OF RECENT PUBLICATIONS. Is this Religion? Or a Page from the Book of the World; Pierpont's National Reader; My Early Days; Groton Documents; Dunallan; Worcester's Epitome of History; A Letter to the Trinitarian Congregational Church in Waltham.

INTELLIGENCE. Spirit of Orthodoxy; American Unitarian Association; Dedication at Framingham; Dedication at Stow; Dedication at Augusta, Me.; Ordination at Kennebunk, Me,; Ordination at Brookfield; Installation at South Boston; Unitarian Chapels in England, Wales and Scotland; Obituary;—*New Publications.*

The twelfth edition of *Murray's Exercises*, with ou any variation from the English edition.

The sixth edition of *Blair's Catechism of Common Things in use*, necessary to be known at an early age.—Together with a Catechism of the American Revolution. The most distinguished characters of that momentous period are particularly noticed. Also, a Catechism of the History and Customs of Nations—and Arithmetical Tables. Price, $1 per doz.

The fourth edition of *Mason on Self Knowledge;* with Questions adapted for Schools and Academies.—Price 37 1-2 cents in half binding. This is suitable for the first class in Sabbath Schools.

The third edition of *Watts on the Mind;* with Questions adapted for Schools and Academies.

Alger's Elements of Orthography; illustrating, by easy examples, the powers of the Alphabet, and rules for syllabification, spelling, &c.

Pope's Essay on Man. Price $1 per doz. Printed on beautiful small type. Nov. 10.

CHEAP TRACTS.

FOR sale at this Office two thousand copies of the tract entitled, "An Answer to the Question, Why do you attend an Unitarian Church?"—These may be obtained in quantities for distribution, at a very low rate. Oct. 6.

NEW TROY PAMPHLET.

THIS day received and for sale by RICHARDSON & LORD, 133 *Washington-Street*,—A Delineation of the characteristic features of the Revival of Religion in Troy, in 1826 and 1827. By J. Brockway, citizen of Troy.

Also,—for sale as above,—A Brief Account of the origin and progress of the divisions in the First Presbyterian Church in the city of Troy Under the Rev C. G. Finney and Rev. S. S. Beman. October 27.

MY EARLY DAYS.

BOWLES & DEARBORN have in press and will shortly publish the second edition of "*My Early Days.*" By Walter Ferguson. Esq. *Nov.* 10.

BOARD IN A CENTRAL SITUATION.

A SMALL private family without Children, desiring good society, would like to accommodate a Gentleman and his wife with board; or two single Gentlemen, who may wish to enjoy together the comforts of a quiet home, can have a Parlor and Chamber. Inquire at this office. Oct. 27.